

BARE BONES

Part One

(1)

In Revelation 22 v. 13 Jesus reveals Himself as ‘(I am) the Alpha and the Omega, the first and the last, the beginning and the end.’; so in being the ‘Word of God’, He is ‘the beginning and the end’ as at the beginning, in the book of Genesis and ‘the beginning and the end’ as at the end, in the book of Revelation.

In Jesus being ‘the last Adam’ (1 Corinthians 15 v. 45) and because ‘the first Adam’ is originally created in the likeness and image of God, we can all be recreated into His likeness and image through the continual washing and regeneration of the shed blood of the Lamb, Who died on the cross, rose again from the dead, was seen on earth and ascended into heaven, from where He now sends Holy Spirit, to reconcile all things to Himself, Who was, is and always will be ‘the Alpha and the Omega, the first and the last, the beginning and the end.’

When He was on earth, Jesus taught His disciples ‘the Kingdom of God is within (interpreted, inside of) you.’ (Luke 17 v. 21), therefore it’s possible that the Kingdom of God, which was finished (accomplished, fulfilled) on the cross (‘It is finished [accomplished, fulfilled]!’ John 19 v. 30), is within (interpreted, inside of) every one of us who is ‘crucified with Christ, so that it is no longer I who lives, but Christ who lives within me’ (see Galatians 2 v. 20), being that we are all descended from ‘the first Adam’, whom God originally created in His own image.

(2)

From the beginning of her life and onwards, the Lord Jesus is continually revealing Himself to His Bride; so in looking towards the end, I would like to submit that all the divisions between men and women will cease to exist when the food enabling us to grow is the true Word of God, because we are still being recreated into the true likeness and image of God.

So in the beginning, when God created both man and woman in His own image, He blessed (approved by testing) them and said to them ‘Be fruitful and multiply, and fill (replenish) the earth, and subdue it (bring it into bondage as a slave); and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.’ (see Genesis 1 vs. 27/28).

But for some reason, the first man and woman within the Garden of Eden disobeyed the Lord God’s first command (‘From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall

not eat, for in the day that you eat from it you will surely die.’ Genesis 2 v.17), which He gave to the man alone, causing them to give themselves over to their own deeds of misgiving, grieving the Lord so much that He got lost in the middle of it all.

So perhaps we ought to first ask ‘Did the man understand the reason why the Lord God commanded him “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”?’

Out of love for them, parents warn their children not to do certain things, because they know the hidden dangers that lay behind them and want to keep them from all harm, often because they have experienced those dangers for themselves.

So if the Lord God knew the reason why He commanded the man ‘from any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.’ was already roving across the face of the earth, desiring to devour His precious children to pieces, then it gives us an understanding of the Father’s heart of love not wanting them to know the same pain and agony He once knew, when in the temple of heaven, the (then) angel of the Lord, a most glorious and power filled spirit leader, full of great might and splendour, lifted himself up against the Lord God Almighty in the eternal throne room of heaven, to take away His judgment seat from Him and to usurp it for himself.

This one act of rebellion cost ‘the Adversary’ the whole of his life, so that the Lord God had no other choice than to cast him out from His presence, down to earth, to be condemned to death in chains of imprisonment and deep darkness forever, which is reserved for him and all of his followers.

(3)

So, at the beginning, the Adversary was watching on as the Lord God formed the man of (corruptible) dust from the ground and breathed the breathe of life into him; and then, after planting the garden toward the east, in Eden and causing it to grow, as He took the man, as He put him in it and as He commanded him ‘From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it, you will surely die.’ (see Genesis 2 vs.7/17).

He further watched on as the Lord God said ‘It is not good for the man to be alone; I will make him a helper suitable (corresponding to) for him.’, formed every beast and bird out of the ground and brought them to the man ‘to see what he would call them; and whatever the man called a living creature, that was its name.’ (see Genesis 2 vs. 18/19).

He watched on with even more intent as he saw the Lord God cause a deep sleep to fall upon the man and while he was sleeping, take one of his ribs from out of him, close up the flesh at that place and fashion (build) it into a

woman, whom He then brought to the man, whose first words when his eyes alighted upon her were ‘This is now bone of my bones and flesh of my flesh, she shall be called Woman because she was taken out of Man.’ (see Genesis 2 vs. 21/23).

In being the most intelligent of angels, what the Adversary watched the Lord God do, is fashion the most beautiful Bride from out of her Bridegroom’s side, to ‘be fruitful and multiply and fill the earth and subdue it; and rule over the fish of the sea and the birds of the sky and every living thing that moves on the earth’ (see Genesis 1 v. 28) alongside of Him, within the Garden of Eden.

So the goal of the Adversary is always to destroy the man and the woman (and by proxy, the Kingdom of God on earth), because in them being one flesh within the Garden of Eden, he saw his total destruction, in, through and by their only true Source (Head), Christ Jesus.

Yet what the Adversary also saw is that the woman’s weakness is in the man’s own point of view regarding her, because he fell to (for) her flesh, therefore she is the one to bring the Word of God to earth, because in her weakness she is made strong in the strength of the Lord and His powerful might.

So, in the Lord God forming the first Adam of corruptible dust from the ground, in Him breathing life into him so that he became a living being and in Him then placing him in the garden He planted, east of Eden (see Genesis 2 vs.7/8), we may be able to see the Lord Jesus Christ ‘come in the flesh’ (1 John 4 v. 2) and the reason why He was crucified outside the walled city of Jerusalem.

In the Lord God taking the first Adam and putting him into the Garden of Eden to cultivate and keep it (see Genesis 2 v. 15), we may be able to see Jesus bringing forth the Kingdom of God through His works of ministry and service, from the beginning to the end.

In the Lord God commanding the first Adam ‘From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it, you will surely die.’ (see Genesis 2 v. 16), we may be able to see a foretelling of the covenanted promise of the death of the last Adam on earth (who was tempted in all points like unto we, yet never fell to the temptation of sin [see Hebrews 4 v.15]), when He took upon Himself the sin of the whole world, which came through the first Adam’s disobedience of His command to him, within the Garden of Eden.

In the Lord God saying ‘It is not good for the man to be alone, I will make him a helper suitable for him.’ (see Genesis 2 v. 18) and ‘but for Adam there was not found a helper suitable for him.’ (see Genesis 2 v. 20), we may be able to see Him crying out for someone to be His corresponding helper (helpmeet), to do the work of the Kingdom of God with Him on earth, but she was not.

So in ‘So the Lord God caused a deep sleep to fall upon the man, and he slept;’ (see Genesis 2 v. 21), we may be able to see the last Adam’s death on the cross, on behalf of the first Adam, by whom sin entered the world (see Romans 5 v. 12).

In ‘then He (the Lord God) took one of his (the first Adam’s) ribs’ (see Genesis 2 v. 21), we may be able to see the Lord Jesus’ side being pierced through by a roman soldier’s spear as His body hung dead on the cross, the water and the blood that flowed from that place, being the Source (Head) of the Bride of Christ.

In ‘and (the Lord God) closed up the flesh at that place.’ (see Genesis 2 v. 21), we may be able to see a specific timescale in which the Bride of Christ can be saved through the shedding of the blood of the Lamb of God.

In ‘The Lord God fashioned (built) into a woman the rib which He had taken from the man,’ (see Genesis 2 v. 22), we may be able to see Him fashioning into the beautiful Bride of Christ, those He took (received unto Himself, gained possession of for Himself) through His death on the cross.

In ‘and (the Lord God) brought her (the woman) to the man.’ (see Genesis 2 v. 22), we may be able to see Him ultimately presenting the Bride of Christ to her glorious Bridegroom, absolutely spotless and blemish free.

In the man saying ‘This is now bone of my bones and flesh of my flesh; She shall be called Woman, because she was taken out of Man.’ (see Genesis 2 v. 23), we may be able to see the Lord Jesus wholly interpreted within His glorious Bride.

In ‘For this reason a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh. And the man and his wife were both naked and unashamed.’ (see Genesis 2 v. 24/25), we may be able to see the Lord Jesus leaving the Lord God Almighty, Who created both man and woman in His own image (see Genesis 1 v. 27), to come down to earth to live enjoined with His Bride in their unashamed love, one for another.

(4)

However, when the Lord God first brought to the man, the woman He desired to logically correspond with him, his first word regarding her (‘This is now bone of my bones and flesh of my flesh; She shall be called **W**oman, because she was taken out of **M**an.’ Genesis 2 v.23) is in a strong, powerful presumption, in which he over-lords the Lord God by crossing over the boundary line of what He gave him to do, which was to name all the cattle, birds of the air and beasts of the field that He brought to him (see Genesis 2 vs. 19/20), thereby being the first transgressor on the earth, giving both of them over to their own word of rightful judgment, which within idolatry is corruptible and death.

Through the man lifting up the woman and calling her by the title of ‘**W**oman’, it gave her over to greater dominion than him and is possibly the

reason he ate the fruit that she took from the tree of the knowledge of good and evil and gave to him. So for the sake of his own self (for his own sake) he called himself by the title of 'Man'.

'See if I am not correct in this doctrine of formidable conceptions of power and authority in man, by him-self taking over presumptuously, the powers of dominion for the sake of him-self and in so doing, giving to himself, over and above the original grace of living in the glory of the Lord God and His ways of loving partnership with mankind, which were at the beginning'.

Does the Lord God now hold 'the man' accountable for his own disobedience of His first command ('From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die'), which He spoke to him (alone) in the Garden of Eden?

Through the first man 'Adam' does 'the man' now try to please the Lord God in his own way, disputing with Him in regard to his own disobedience of His first command to him, not to eat from the tree of the knowledge of good and evil, at the same time condemning the woman He gave to be with him, because she gave him the fruit from the tree, which he freely ate? Does woman now hold her life in man's hands, for her own salvation?

'Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, 'Indeed, has God said, "You shall not eat from any tree of the garden?"' (see Genesis 3 v.1).

In his mastery of cunning deceit, the Evil One now tempts the woman through the serpent, who in his own nature assumes the very image of God, thereby giving herself over to conforming to it through his lying, questioning words of her.

The serpent's words to the woman are not the Lord God's original word of command that He gave to the man (alone) in the Garden of Eden, but are a carefully crafted set of corruptible measures, which can be acknowledged as the root of all known sin within us, that we ask ourselves in search of the truth.

The question itself is the indicative of all truth prevailing in our hearts, so that we may seek out the truth and find it for ourselves. If we look deeply into our hearts, we can see the serpent's original abuse in this question, which leads us into all sin.

In response; 'The woman said to the serpent "From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said "You shall not eat from it or touch it, or you will die."' (see Genesis 3 vs. 2/3)

If we can understand what is contained within the woman's answer to the serpent's questioning of her, then we shall surely receive the blessings revealed in it, because as it is, it is nothing but a form of words and not the original word which the Lord God spoke to the man, after first forming him from out of the

corruptible dust of the ground, then taking him and putting him within the Garden of Eden, to cultivate and keep it.

The woman's confusion of ignorance in answer to the serpent's questioning of her, is within a powerless view of the Lord God's command to the man, which owns no authority to save and keep her from falling to the Evil One's temptation of eating from the tree of the knowledge of good and evil. This gives us a strong indication that it was first inside the man to judge what they could or could not eat, and through his dominion over her, dictated her confusion of ignorance in the Lord God's command to him.

In the woman's answer to the serpent, she replies that they may eat only from 'the fruit' of the trees of the garden, whereas in His original word of command to the man, the Lord put no restrictions on what he may eat from any tree in the Garden of Eden, other than on the tree of the knowledge of good and evil, which He categorically commanded him not to eat from ('From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for on the day that you eat from it you will surely die.' see Genesis 2 vs.16/17).

Also, at the beginning, the tree of life is in the very middle (centremost, middlemost point) of the Garden of Eden (see Genesis 2 v. 9) and appears again at 'the end' ('To him who overcomes, I will give to eat from the tree of life which is in the Paradise of God.' Revelation 2 v. 7); yet the Lord God did not command the man not to eat from the fruit of the tree of life, nor not to touch it.

So where does all the ignorance and confusion that we see springing up within the woman's heart come from? What is its source? Perhaps it is first from within the man, if when the Lord God brought the woman to him, his first words regarding her were 'This is now bone of my bones and flesh of my flesh', making her his only desire, 'because she was taken out of him (Man)'.

The crafty serpent then goes on to deceive the woman further, by building on her ignorance of the command the Lord God spoke to the man; 'The serpent said to the woman, "You surely will not die! For God knows that in the day you eat from it your eyes (spring, fountain, source of life) will be opened (set free from imprisonment) and you will be like God, knowing good and evil."' (see Genesis 3 vs. 4/5).

In her own weakness of confusion of ignorance regarding the Lord God's first command to the man and therefore unable to stand in her own strength against the crafty serpent's lies, the woman fell to seeing for herself; 'the woman saw (perceived) that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.' (see Genesis 3 v. 6).

At this point, if at the beginning the Lord God gave the man any dominion at all over the woman, why, at this most crucial point in the whole of history, did he not rule over her and say 'From any tree of the garden you may

eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.’?

Why couldn't the man rule over his own body and save himself from dying, by not eating the same fruit of the tree of the knowledge of good and evil that the woman ate?

Surely the enemy of our souls still rubs his hands together with glee at the thought of the first man's fall to sin through the first woman's weakness in his strong, presumptive power of dominion over her, which caused her to sacrifice her own life to the lying, cheating, thieving serpent, who stole her heart away from Father God.

Did Father's heart cry out in such agony then, at the thought of sacrificing His own dear Son in order to save, heal and deliver us from everything that the Father of all lies conceived within us, through our own disobedience of the Lord God's command to the man, inside His paradise Garden of Eden?

Perhaps when we begin to see Jesus carrying the burden of all our sins as He suffered the cruel stripes of agony for our salvation, walking the path to where He was crucified instead of us, then we shall begin to see how much both He and the Father loved us, to redeem us back, wholly to Him-self.

For our part, we can do nothing more than lay down all that we are and have on the altar of sacrifice, so that in turn He can say 'Thank you, well done my good and faithful servant, come and sit by Me, you deserve it. I am human completely and I will share my rewards with those whom I choose.

I cannot share them with those who only think they know Me, but who have not actually experienced what I went through for My few, who are precious to me. They chose the exact same route as My Son chose to take for the ransom of many, but few there be that find it.

So hark if you hear my voice, choose the path-way of life. Choose the way that leads unto the eternal kingdom and the closeness of God as it was in the beginning, before the fall. It is possible and you will receive a crown of great glory.'

(5)

Having disobeyed the Lord God's commandment not to eat from the tree of the knowledge of good and evil; '(Then) the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.' (see Genesis 3 v.7).

After both the man and the woman had eaten the fruit that was taken down from the tree of the knowledge of good and evil, they had their eyes opened up for them, to recognise and intimately know their sin; so they did their own works of righteousness of making aprons (loin coverings) for themselves, to cover over their own sinfulness.

Yet the only sound the man and the woman still hear in the garden of Eden, while in the belief that their sin is being covered over by their own works

of righteousness, is the Lord God, walking in Paradise in the cool (the immaterial part of a person that can respond to God) of the day (an indefinite period of time, with a certain characteristic); ‘They heard the sound of the Lord God walking in the garden in the cool of the day,’ (see Genesis 3 v. 8).

But because the man and the woman are now living in the fear and knowledge of their own sin, they run away and hide from the Lord, because they’re still in His presence; ‘and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.’(see Genesis 3 v. 8).

The Lord God then summons the man first, as if to a law court, to desperately seek him out, find him and bring him back from his position of death, to live with Him again in His Paradise garden of Eden; ‘Then the Lord God called to the man and said to him, “Where are you?”’ (see Genesis 3 v. 9).

From a position of shame, in which the man tries to atone for his own sin by doing his own self-righteous works, he hides himself away from the Lord God in the Garden of Eden, yet at the same time still hears Him calling him, to bring him back to where He wants him to be; ‘He (the man) said “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.”’ (see Genesis 3 v.10).

So if the Lord God is always calling the man to His great seat of mercy, is it to answer to Him for the life He once gave to him, to live within the Garden of Eden with Him, in a relationship of strong, powerful love, because his life always belongs to Christ?

The Lord God then questions the man about the one thing He told him not to do in the Garden of Eden (‘From any tree of the garden you may eat freely, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die’); ‘And He (the Lord God) said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?”’(see Genesis 3 v.11).

In answer to the Lord’s questioning of him, and with his own sin condemning him, the man first accuses the woman He gave to be with him of giving him from the tree, so is really accusing the Lord of giving him its fruit to eat; ‘The woman whom you gave to be with me, she gave me from the tree and I ate.’ (see Genesis 3 v. 12).

And yet the man could have refused to accept the fruit from the woman by quoting word for word the Lord God’s first command to him, but instead, chose to deliberately disobey Him by receiving it from her, and eating it of his own will.

The Lord God then questions the woman about what she did; ‘What is this you have done?’ (see Genesis 3 v. 13).

In answer to the Lord God’s questioning of her, the woman owns (up to) what happened in Paradise, without blaming or accusing anyone; ‘The serpent deceived me and I ate.’ (see Genesis 3 v. 13).

Upon hearing both the man's and the woman's answers to his questioning of them, the Lord God first delivers His judgment upon the serpent, so that we can see and understand who it is that He holds ultimately responsible for their sinful disobedience; 'The Lord God said to the serpent "Because you have done this (deceived the woman), cursed are you more than all cattle, and more than every beast of the field; on your belly you will go and dust you will eat all the days of your life (you are judged to be the lowest form of life on earth, so much so that you will wriggle and writhe in your abomination of all sin, in the full knowledge of who I Am and where you are headed for);

And I will put enmity (great hostility) between you and the woman, and between your seed and her seed (I will make you the enemy of the woman, because of your knowledge of who she is. Through her will come My Saviour); He shall bruise (strike) you (in high status of authority) on the head (because He has complete victory over you), and you shall bruise (strike) him on the heel (because you despise Him so much, in His lowliness)." (see Genesis 3 vs. 14/15).

Yet by the Lord God delivering His judgment upon the serpent, after first hearing the man in answer to His questioning of him, in relation to his obedience regarding His command to him, not to eat from the tree of the knowledge of good and evil, and then hearing the woman, in answer to His questioning of her, in relation to what she had done, is He upholding the woman in her answer, or the man in his?

To those who believe, there is no doubt that the Son of God was born to the earth through the same water and blood of 'greatly multiplied pain of childbirth' that is the Lord God's first judgment upon Eve, 'the mother of all living; 'To the woman He (the Lord God) said "I will greatly multiply your pain in childbirth, in pain you will bring forth children;" (see Genesis 3 v. 16).

So if Israel and the Bride of Christ are personified in, through and by 'woman', then it's possible that the Son of Man will be born to this earth again through them both going through the greatly multiplied pain of childbirth, the water and the blood (1 John 5 vs. 6/8) that flowed from the side of Jesus' dead body, when it was pierced through with a roman soldier's spear, while he was still hanging on the cross, being their source, if first it is when the Lord God took the rib from the side of the first Adam while he was in the deep sleep that He caused to fall upon him (see Genesis 2 v. 21), which He then fashioned into the woman He brought to him.

It is my submission that man's rule over woman began through the first woman wanting to know the Lord God for herself, but because she (the first woman) was in a state of confused ignorance regarding His first word of command to the first man (Adam), couldn't defend herself when the Evil One

tempted her to eat from the tree of the knowledge of good and evil, inside of the Garden of Eden.

Consequently, the man's word to her regarding the Lord God's word of command to him, took a strong hold of both of them, so that they began to rule and reign over (subdue, bring into bondage as a slave) each other through the natural man of the old self, giving the Adversary the right to roam the barren waste-land of our hearts, where (metaphorical) wild animals roam, causing untold damage, as wild animals do; 'yet your desire will be for your husband, and he will rule over you.' (see Genesis 3 v. 16).

'Then to Adam He (the Lord God) said, "Because you have listened to (submitted yourself to and heeded) the voice of your wife (rather than to His), and have (disobeyed Me and) eaten from the tree of which I commanded you, saying, 'You shall not eat from it'; cursed is the ground because of you; in toil you will eat of it all the days of your life. Both thorns and thistles it shall grow for you; and you will eat the plants of the field: by the sweat (action contrary to the will or law of God, resulting in guilt) of your face (angrily) you will eat bread, till you return to the ground, because from it you were taken; For you are dust and to dust you shall return.'" (see Genesis 3 vs. 17/19).

The first Adam called his wife 'Eve' (because she was the mother of all living) while he was still within the Garden of Eden; therefore it's possible that he foresaw the Nation of Israel, the Bride of Christ and all women going through the greatly multiplied pain of childbirth, because of the Adversary's knowledge that they are the Lord God's chosen vessels, through whom the Son of God is delivered to this earth, so seeks to destroy them all, because he is already defeated by Him; 'Now the man called (proclaimed, announced) his wife's name Eve (living, life), because she was the mother of all living.' (see Genesis 3 v.20).

In their state of undress, the man and his wife are ashamed, so in great mercy, the Lord God provides them with clothes to wear made of skin, which would have required the shedding of blood and without which there is no forgiveness of sins (see Hebrews 9 v. 22). Surely this is the last Adam's apparel which covers over our sins, when we are washed clean by the blood of the Lamb, to live in His presence once more; 'Then the Lord God made garments of skin for Adam and his wife, and clothed them.'(see Genesis 3 v. 21).

'The man' then becomes like 'a certain' one of us, having a knowledge of all good and evil, which surely reflects the Lord Jesus, Who in His all-embracing love bore all of our sins in His body on the cross, to redeem us back to our heavenly Father, the author and finisher of our salvation; 'Then the Lord God said "Behold, the man has become like one of Us, knowing good and evil;"(see Genesis 3 v. 22).

Yet we can still ask "Lest he (the man) stretches out his hand and takes also to whom, or to what?", because the Lord God specifically drove out 'the

man' from the Garden of Eden, to cultivate the ground that He originally took him from, which is now cursed as a result of his disobedience of the command He spoke to him, not to eat from the tree of the knowledge of good and evil; 'and now, lest 'he' stretch out his hand, and take also from the tree of life, and eat, and live for ever"- therefore the Lord God sent 'him' out from the garden of Eden, to cultivate the ground from which 'he' was taken. So He drove 'the man' out;' (see Genesis 3 vs. 22/24).

So because the Lord God drove 'the man' out from the garden of Eden, it's possible that 'the woman' still lives there through the way in which she suffers all the prejudices and injustices rallied against her (which are also rallied against the Nation of Israel and the Bride of Christ), because of the Adversary's innermost hatred of her, which we all inherit within us in the ingrown, deeply cultivated misconception that her (woman's) wrong doing was first in the heavenly realms, in the beautiful dwelling places of the Lord God Almighty.

The Adversary knows that 'the woman' will bring forth the Son of God, because the Lord proclaimed it to him in the beginning (see Genesis 3 v.15), so pours out his continual condemnation against her, because of how he originally sinned in heaven, when he first fell to worshipping himself, rather than the One who created him.

Yet, by the Lord God fashioning into a woman the rib He took from the man He formed from the dust of the ground outside of the Garden of Eden, she is in the same death as him ('For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive.' (1Corinthians 15 vs. 21/2).

So perhaps the reason the Lord God drove 'the man' out from the garden of Eden lives within the guilty fear and knowledge of his own disobedience of His first command to him 'not to eat from the tree of the knowledge of good and evil', which continually condemns him to his own death, until he is redeemed from it by the blood of the Lamb, Who died in his place and wants to know him intimately.

But on account of knowing good and evil, the first Adam created within himself his own word of dominion and power, laying down his own rule of sinful authority over the woman, to continually justify pouring out his own wrath upon her and establish his own recompense for his own sin and death.

Would that man set woman free from his own deliberate disobedience, which she holds in the defenceless care of her own heart through the first woman being in confusion of ignorance in the garden of Eden, thus giving her over to the enemy of her soul, in being his first and foremost choice for bringing his own sin of rebellion against the Lord God, down to earth.

Yet grace enables us to die to our old selves, to live in the heart of Father God, planted in Paradise (the garden, east of Eden) and grow in the truth of His Word. In the middle (middlemost, centremost point) of the garden the Tree of Life, which we may eat freely from, as from all the other trees in the garden,

other than the tree of the knowledge of good and evil; ‘and at the east of the garden of Eden He (the Lord God) stationed the cherubim and the flaming sword which turned every direction to guard (‘keep’ by working, serving, labouring in ministry, the same as the first Adam was originally given to do, when the Lord God first put him into the garden of Eden, to cultivate and keep it [see Genesis 2 v. 15]) the way to the tree of life.’ (see Genesis 3 v. 24).

Perfect holiness is in the patient waiting of God. By His grace we are able to see that the Adversary will do everything he can to conceal the revelation of the knowledge of the truth away from ‘the man’, in fear and knowledge of his (‘the man’s’) redemption, in, through and by the finished work of the death of the Lord Jesus Christ on the cross, His resurrection from death by Holy Spirit and His ascension into heaven, from where He sends Holy Spirit, to do His work in, through and by us, until it is finished.

Part two

(1)

The apostle Paul wrote ‘to the saints who are at Ephesus and who are faithful in Christ Jesus’ (see Ephesians 1 v.1) ‘and be subject (submit) to one another in the fear of Christ. Wives, to your own husbands, as to the Lord.’ (Ephesians 5 vs. 21/22).

At the time of Paul writing his letter, the great goddess of Ephesus was Diana (Artemis). Idols were carved out in her image, which were bowed down to in public places, acknowledging her overall deification, great power and ruling authority. Temples were built for the specific purposes of ritualistic worship and acknowledgement of her status as a great deity. It was raw idolatry of ‘Man’, although in this case of ‘Woman’.

This deity was also given the same godlike status in every home, embodied solely in and through the women of the home; consequently women ruled and reigned in any given situation pertaining to the home, ‘lording it’ over all and everything within the home through the dominion, power and authority vested in them through this godlike status.

Therefore Paul was saying to the Ephesian wives ‘Considering the nature of your old status in life, in which you were lifted up on high as a god, climb down from that lofty position of the flesh, so that by grace, you are no longer ruled over by the old order of the idolatrous world, which you left behind when you were found in your true Saviour and Lord. Live in the new way of the Author of order and peace, not of confusion.

In the old order of the world, you Ephesian wives were in authoritative power, ruling over your husbands, which was the earthly, natural, fleshly way,

but which is not the order of God's wisdom and love for you. In the Lord God, now rank yourselves in order of the Lord Jesus Christ and by so doing, submit to the ruling power of Him who reigns by His very word, in most powerful authority.

Give angels the ruling authority over your heads (which you did not have in your past lives because of your dominion over your husbands) and in so doing, lead sanctified, holy lives before the living Lord God, knowing that in Christ Jesus your authority is in the order of submission, for indeed both you and your husbands have authority and power.

When you were heathens, you ruled over your husbands in the powerful authority of the controlling flesh, which is as sinful as them ruling over you in the powerful authority of the controlling flesh, consequently the Lord Jesus was not the ruling, powerful authority in and over both of you.

So in honour of the Lord Jesus and His holy angels, who are also in subjection to Him in His holy authority and majesty, be in the new order of righteousness through being subject to your own husbands as to Him who is in ruling power over all.'

Does the Lord God want husbands to bow down to their wives, in the way of the old god(dess) 'Diana', fearing terribly that they will succumb to the deceitful, wicked ways of their own hearts? 'No.'

Equally, does the Lord God want wives to submit to their husbands in the way of the old husband, master, possessor and lord 'god' 'Baal', who was once worshipped through human sacrifice, ritualistic male prostitution, promiscuity and self-torture, 'Beelzebub', a derivation of his name, also meaning 'lord of the dwelling'? The answer must again be 'No'.

Surely Paul wrote to the Ephesian church in order to set all men and women free from the life of tawdry degradation that we are all subject to through the one man Adam's disobedience of the Lord God's command to him, not to eat from the tree of the knowledge of good and evil, which through the cunning deceit of fear and idolatry, conforms to the ruling power of this world, who reveals himself as a high and mighty god, in need of great praise and adoration.

Slavishness to the root cause of all guilt, oppression, accusation and condemnation is in the sin of the first man Adam; but the last Adam, the Lord Jesus Christ, willingly died on the cross to save, heal and deliver us from out of the old, into the new, to once again live in our Father's ever loving arms, make us whole through the blood of the Lamb and to bear much fruit to the joy of the Him Who will one day say 'Well done good and faithful servant, enter into my house of glory for you have done all, therefore you will receive all'.

'For the husband is the head of the wife as Christ also is the head of the church, He Himself being the Saviour of the body. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

Husbands love your wives just as Christ also loved the church and gave Himself up for her, so that He might sanctify her by the washing of the water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.’ (Ephesians 5 vs.23/27).

If the husband is the ‘head’ (‘source’) of the wife as the ‘head’ (‘source’) of a fountain, river or stream as Jesus is the ‘Head’ or ‘Source’ of the Bride of Christ, then the Lord God’s love will overflow in an abundance of pure, living water, bubbling up from inside of her in ever joyful blessings of laughter.

But if the husband is the ‘head’ of the wife in the ruling dominion of his old self through the first Adam eating from the tree of the knowledge of good and evil in the garden of Eden, then the old nature of bitterness, anger and resentment rises up, causing great suffering through the indignant differences of power, opinion and might in the old man of the lord of the old life.

Our own deceitfully wicked hearts fear to tremble at the innocence of the beginning and are blinded to the new order of the Kingdom of God within us, which does not contain any selfish motive or vain ambition, nor cause any fractious (broken) communication, but rejoices in tribulations and reigns through a broken and contrite heart that is continually being offered up as a sacrifice to the Lord God, for renewal and a joyous order of life, which is born from above and is in all sincerity, godly, righteous, sober and just, because we are being re-created into the image of Jesus Christ, the Author and Finisher of our salvation, Who came to save, heal and deliver us from all of the wounds of the old life, so that they no longer are, proving that truly He is our Redeemer.

‘Today if you harden not your hearts and hear what the Spirit of God is saying to the people of chosen nature, then you will remain with Me in spirit and in truth, for justice and mercy to be found completed on the earth.

I cannot sustain my great wrath any longer and I will perform all that I have ordained for My glorious nature of righteousness to be magnified in the midst of sinful man’.

(2)

History teaches us that people, who in the order of life believe they are being ruled over by an illegal, oppressive regime, rise up in rebellion, contending with the power in dominion over them to overthrow its government and willing to sacrifice their lives for the sake of their cause.

Similarly, a wife who is in submission to her husband’s sinful rule of authority over her, serves an illegal, oppressive regime; the husband, lord, master and possessor god ‘Baal’ always being the power in dominion over both of them, so that fear is the order of the day.

The husband despises his wife’s authority, which defends the ancient one of the depths of the old nature of man, waiting on (serving) the illegal dominion

of evil hosts that dwells below the surface, which have great authority over them both and always in opposition to the one true God.

A wife regarding (looking upon) the inherent darkness of her husband's sinful behaviour contends with him through her unskilled words and behaviour (which are really against the ruling power of dominion over her), rising up in rebellion against the unlawful government of the lord, master, husband and possessor god 'Baal'.

Redemption from the depths of this joint depravity is in the true love of God that flows freely from Father's heart and is shed abroad in our hearts, casting out all fear in the perfect unity of the bond of peace (wholeness).

Therefore, if we repent of all our sins, we are forgiven of all our sins and washed by the shed blood of the Lamb of God, Who died on the cross once, to deliver us back into the arms of our heavenly Father, where all women are found most beautiful, in recompense for the enemy's contrived 'evidence of sin' that he holds in vile retribution against her.

And when we go up to the Lord and enquire of such things, He will say 'It is I, chosen one, who speaks to you about such matters. Because I care for you so deeply, want to entrust to you everything there is about Myself, My Son and all that I am in you and therefore you in Me; take heed lest you fall in your pride of vanity that is against Me and so against yourself also, for I am for you and not against you.

Trust in Me, the living Lord God of all knowledge, wisdom, power and might, to behold the glory of God in My Kingdom. For I am lowly and meek of heart, able to be sustained through the loving Heavenly Father's Spirit of mine, that is adorned with the new life I have ready for Me and mine, in heaven, so on earth.'

(3)

Two thousand years ago, an angel foretold the birth of Jesus to a virgin, Israelite woman 'Mary'. He was conceived in her womb by Holy Spirit, who when her time came, delivered the true 'Source' of the Bride of Christ to Israel first.

In our heavenly Father giving His Son to the earth through a virgin, Israelite woman and in the first Adam calling his wife 'Eve' ('living', 'life'), 'because she was the mother of all the living' (see Genesis 3 v. 20), we may be able to see the Nation of Israel and the Bride of Christ (both of whom are seen as the woman of Revelation 12) giving birth to the Lord Jesus Christ on earth through a greatly multiplied pain of childbirth ('for as the woman was made from the man, so also the man is now born through the woman.' see 1 Corinthians 11 v. 12), which can also be seen in the water and the blood (both of which flow forth from a woman at the time of childbirth) that flowed down onto the earth from the side of Jesus' dead body, when it was pierced through by a roman soldier's spear, as it hung on the cross.

‘For I am the Lord God of angels, sent to be born of a woman so that man can be redeemed through her a second time, even as she was my agent the first, in Mary the mother of the Lord.

I am not to be taken for granted in the way that is acceptable to man. I am for the living to be revealed amongst the dead, so that dead men may be brought back to life through the precious word of God that is contained in the womb of the nation, the chosen people of God, the living Kingdom that is full of precious gems, to be built into a beautiful and redeeming, glorious, dazzling, beholden, lovely, kind, generous by nature, full, free flowing, libertarian, gifted, powerful, unwavering, spiritual, holy, righteous, all knowledgeable, loving, caring womb, that is no longer dead but brought to life by truth and doctrine, just and weighed by Me, the living God of truth and powerful redemption, to My glory.’